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camped here without benefit, for no plan presents itself 539[4]
by which I may regain my estates, and verily if I say to the people, I am the son of Hassan and I lived for a year in my mother's tomb, no man will believe me. Rather should I go to my uncle's guest-house and see what manner of man he be, and if he be not evil, I should say, I am your nephew. But the slave Ahmed said: Verily he is evil. And Rejab replied: How can this be, for he is of my own blood?

So Rejab and his slave rode to the guest-house of Hamed and Rejab entered and saluted the assembly. He saw that there was a great coming and going of people. So when the slave brought him coffee he asked: What is this great throng? And the slave replied: Know you that tonight the daughter of our master will be given in marriage, and people have come in from the whole district to be at the feast. And Rejab asked the slave: Is she beautiful? And the slave answered: Verily when my mistress comes out at night, then the moon hides its face, for it is jealous of her beauty. Rejab thought: It is my right as her cousin to [582] marry this girl. I should see my uncle and declare myself.

Rejab sat for half an hour in the guest-house. Then there was a commotion and the people rose, for the land-owner Hamed entered to partake of his morning coffee, and Rejab saw the face of his uncle. And he was amazed, for Hamed had only one eye. And Rejab turned to his neighbour in the assembly and he said: I never knew our host was one-eyed. The man replied: It was only a month ago that it happened. Our master was stroking and petting his hawks, and the falconer had put a new bird with them and he knew it not, and this hawk took out his eye as cleanly as it would take out the eye of a hare. And Rejab thought: The saying of the old man was surely a warning

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mitted the girl Aliya to get down and ease herself. And 539x
when she had done this she returned to his horse, nor did he have to catch her, and Rejab saw that she came with him freely. And she mounted the horse, and she said: Pardon the delay, but now let us ride on, that we may put many miles between my father and me. Then Rejab replied: As for the delay, it was necessary, for I gave you three Roman pills, the dose for a camel, that I might make sure. And Aliya answered: Verily you made sure that I would leave the house, for one of those Roman pills would have been enough. And Aliya laughed much at the stratagem of Rejab and she said: So this was the bitterness in the sweet of love. Then Rejab said: My darling, you who have tasted the bitterness at the beginning of our love will never have to taste it again, for there will be no end to our loving. And Aliya and Rejab discovered that they were of one heart.

Rejab took Aliya and he rode for eight hours into the desert until he came to the mound on the unfrequented track, and there they awaited the coming of the slave Ahmed with the animals. And after an hour's wait the slave arrived with the camels. They put up a black tent of the Arabs, and Aliya cooked food for them. And when they had eaten of the food, Rejab took Aliya into the black tent, and the slave Ahmed he ordered to stand on guard. And the girl Aliya trembled as Rejab took her into 539x
the tent, and Rejab said to her: Do not fear, for I am close 582 •
to you, nor am I far, and I am he who has the right to marry you and the right to kill you. Then Aliya was astonished, and she said: But he who would have the right to marry me and the right to kill me would be my cousin, yet cousin have I none. And Rejab replied: I am 539x
indeed he. And he related the full story of his birth and

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103 Arabic) is sometimes known as Bet al Maqadas, or the Holy House.

Cousin. Page 44, Line 13. 'Has she a cousin?'

•582 The right of a man to ask for his cousin in marriage is still main-
178 tained in the tribes. Should the girl or her parents not desire the marriage it may be necessary in some cases to compensate the man for the loss of his right. Family opinion is also a powerful factor tending to
[619] force a man to marry his cousin. In spite of all this, however, the bulk of marriages are between different families, and a surprisingly large number of marriages would appear to be between different tribes. The railway is increasing this tendency, as a man gets employment away from home and frequently marries a girl in the area in which he is working. I remember meeting tribesmen driving lorries in Persia who expressed the desire to take back a Persian wife, but who were anxious about the reception she might meet at their homes. I am told that some did in fact do so, concealing the girls on their lorries when crossing the frontier at Khaniqin.

6. THE STORY OF THE LOST SOUL

Page 60, Line 17. 'A caravan from Persia carrying bodies for burial.'

764 The majority of Persians are of the Shia section of Islam, so wealthy
788 families send their dead to Iraq for burial. The usual custom is for families to come on pilgrimage to the cities of Kerbala, Nejf, and Kadhimain, and to bring the body for burial at the same time. This is many months after the time of death, for Iraqi health regulations now ban the import of recently dead corpses. The body is therefore buried in Persia near to the place of death and dug up when in condition to travel. It is no uncommon thing in a Persian graveyard to see a wooden stretcher lying on top of a tomb to indicate that the family intend to send the body for bur...l in holier soil, though it appears that poverty or forgetfulness after the passage of months often interfere with the actual journey. However, the sight of Persian pilgrims putting a coffin on to the train at Maqil Railway Station is not an uncommon one. Should the family themselves not be able to travel they might have to rely on agents, but it would be the duty of the dead man's eldest son to go with the body if unavoidable circumstances, such as military service or the lack of a passport, did not make it impossible.

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CHAPTER V

THE SOCIETY

Something of the composition of society in Rowanduz has been seen in the preceding pages, as well as the distinction between "wealthier" and "poorer" families, but the social structure of the town is much more complex than its cleavages along lines of occupation or of wealth, and requires more extended discussion, of particular importance inasmuch as this has proven the most significant area of change in recent decades. To approach this problem it is again necessary to have initial reference to the country as a whole, for in this larger province certain things of relevance to the life of the town must be appreciated. The sociology of Iraq does not appear to have had any single, adequate exposition in recent years, although much of what will be said in this connection can be found scattered in a wide variety of publications, and is commonplace to residents and travelers in the region.

Of the several divisions of the society of Iraq, the first is that between Muslims and non-Muslims. The adherents of Islam represent by far the greater part of the population, and, according to Quranic law, a Muslim girl cannot marry outside this group unless the suitor, if accepted, becomes a convert himself, a rule which is rigidly

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enforced. Of the non-Muslims, the Jews might be mentioned first, and their own custom of marriage is like that of Islam. By long tradition, heightened by the recent Israeli war, the Jews are greatly despised, but most of them have already migrated to their new country. The departure of the Jewish craftsmen and shopkeepers from Rowanduz has already been noticed. Of the Christians, an unconscious distinction is made in the Muslim mind between those who come from the Western world, and those who are native to the area or the Eastern Mediterranean. The military prowess and advanced culture of Europe or America are recognized, and almost any male from these countries is ipso facto an effendi or gentleman. The Briton, because of the part of his country's imperialism in the Middle East, may be disliked, but he is usually respected. On the other hand, Christians such as the Armenians, Chaldaeans, Greeks, and Nestorians, who have been Islamic subjects in the past, are looked upon with some contempt. The Armenians and Greeks are largely urban minorities, engaged in commerce, and are generally vilified, as are Jews and certain Syrians in the cities, as cheats and thieves. The Chaldaeans and the Nestorians, most of the latter displaced from their homeland in Turkey after the first World War, were once exclusively engaged in agriculture, and, as a peaceful folk, were not considered particularly different from Muslim peasants. Kurdish chieftains and their men have been invited to Nestorian festivals and there has been

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